Volume LXII CHICAGO, OCTOBER 22, 1908 Number 8

UNITY

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Official Organ of the Congress of Religion

A Life of David Swing

We are glad to announce that arrangements have been perfected for the publication in book form of the interesting articles on the life and work of Prof. David Swing, which so interested our readers. Mr. Newton's work has met with the highest commendation at the hands of those who knew Prof. Swing best. The book is to be a beautiful one fittingly illustrated. It will bear the imprint of the UNITY PUBLISHING COMPANY and will be sold for Two Dollars per copy. It is encouraging to know that nearly enough advance orders have already been received to justify the expenditure, for the best books are not those that receive the largest sales. The book will reach subscribers in time for the holidays. Those wishing to avail themselves of the earliest edition will please send their advance orders to the UNITY PUBLISHING COMPANY, Abraham Lincoln Centre, Chicago.

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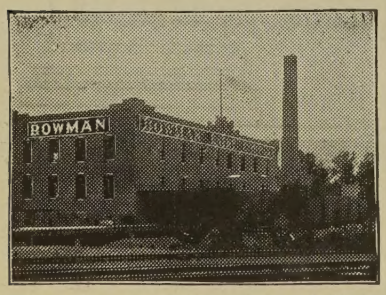

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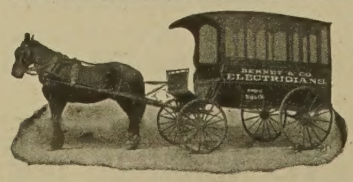

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXII THURSDAY, OCTOBER 22, 1908 NUMBER 8

This world is not a very fine place for a good many people in it; but I've made up my mind it shan't be the worse for me, if I can help it. —*George Eliot.*

Writes a ministerial immigrant who has traveled out of the old fellowship into the new: "It is a long journey from then to now—the loss of dogmas and doctrines a joy, the loss of friends a sorrow."

We are glad to note that Sherman, French & Company are soon to bring out a new edition of Dr. Joseph H. Crooker's "Jesus Brought Back." This book, while based on the results of modern biblical criticism, is constructive and reassuring. It presents a reverent, loving estimate of the great prophet of Nazareth. If we mistake not the signs, such books are to find increased reading in the near future.

Charities for October 17 gives a detailed account of the "Social Problems Group," which conducts a sort of forum in the Congregational church at Madison, Wis., every Sunday noon. Efficient speakers are announced to discuss living questions, and the rest follows. University men, legislators, leaders of society come to learn of the last achievements on lines of civic betterment and devise still better methods. The resources of library and faculties are utilized that the Madison plan may spread, that others may go and do likewise.

The deadly football season has begun. The *Congregationalist* reports that in an engagement between the Union and Wesleyan Universities seventeen of them were hurt in an hour, and five of them are in the hospital. This social malady is not confined to America We read in our Welsh exchange that one hopeful youth of eighteen was killed, another had his arm broken, and another lamed in a game played at an unpronounceable point in Wales last month. The item closes with the statement, phrased in quaint Welsh idiom, that Death knows the way to the football field.

The Baptist church at West Newton, Mass., has started a "Battle" which is likely to spread. They have ventured to receive into full membership those who have not been previously immersed. Our whilom neighbor in Chicago, Mr. Henson, of Tremont Temple, Boston, the valiant defender of the faith of the fathers, introduced a motion at the autumn meeting of the brethren "Dismissing the church from fellowship and expressing the hope that it would soon repent and return," but the motion was lost and the matter referred to a large committee of fifty-eight to report upon the matter later along. This is benignant "Trouble" for the brethren. It represents growing pains.

Charities for October 17, announces a unique "Christmas Stamp which is artistically designed to be printed in three colors and published by the National Red Cross Society and widely sold." The proceeds of the sale of this stamp, which it is hoped will decorate innumerable Christmas packages, will be used by the Red Cross organization in the most commendable of wars, the bloodless assault on the great white plague. The recent anti-tuberculosis congress is bearing fruit. Let the Christmas spirit be invoked and the Christmas joy heightened by this beautiful touch of civic spirit and humane enterprise.

It is worthy of note that the late lamented Daniel C. Gilman, whose place in the educational world is so well known, was also a mighty power in civic and charitable activities. The great president of the Johns Hopkins University was also instrumental in giving to Baltimore its charity organization society. He helped organize the International Congress of Charities and Correction and gave the ripe and beautiful closing years of his life to the large work of philanthropy such as is made possible on the great foundations established by Carnegie, Peabody, Slater and Russell Sage. The story of Dr. Gilman's life is one more illustration of the poet's dictum: "The learned eye is still the loving one."

The Panama canal is now surely going to be. There is a woman's club in the canal zone and we have before us an imposing picture of the officers and members of the same. With the exception of the palm background and a little more display of white in the dresses, it is in every way an up to date and familiar picture. The mad confusion of fluff and feathers in the headgear is aggressively obvious. If ladies only realized how much more beautiful they look with their hats off they would at least lay them off when they assembled for a group picture or a club audience. This would be a significant contribution to beauty. Only those who are called upon to address a solid audience of ladies from an elevated platform know what a distressing prospect a modern audience of hatted women presents.

Many of our readers will be glad to know that the Unity Hymns and Chorals, which has served so well in many churches of the liberal household and which has been out of print for a long time, is likely to see a new, revised and greatly improved edition by next year. Mr. Hosmer, not only the interpreter but the writer of great hymns, has given the work much quiet thought and careful attention, for many years, and now Mr. Gannett, released from the exacting cares of a parish, has taken upon himself the task of perfecting the work, a task which will absorb him during the winter. Any help in this direction will be gratefully received by him. Let those who have used and loved the book lose no time in sending to him a list of the indispensable hymns as well as the dispensable ones. Which of the tunes used in the old book are inevitable and which of them are impossible? And then, let it be remembered that since this collection was made many noble hymns have been written and a few noble tunes have been composed. Though Mr. Gannett and Mr. Hosmer are alert in these directions, doubtless many have escaped their attention. Send in your suggestions in these directions.

Kansas City has a "Thought Process" Establishment that gives "Prosperity Treatments." There is a column account of a woman in distress, who owned "two rooming houses and a cottage which had been vacant with the exception of one room, occupied by an undesirable tenant, for almost three months, and she was reduced to her last fifteen cents." A "Healer" entered with her into the silences. The next morning the "Healer" went with her to the various rooms and to the cottage and "filled them with the substance and power of true, living words," saying, "I identify myself with God through Christ. In the name of Jesus Christ I declare the presence and power of God in this room; this presence fills it as the glory of God filled Solomon's temple," etc., etc., etc. Next morning a gentleman called and engaged rooms, paying twenty dollars in advance; the next morning the undesirable tenant left; in three days both houses and cottage were filled with desirable tenants. The magazine from which we clip this account has in it a red page on which is printed in display letters, "The Vitalizing Energizing of Jesus Christ Heals Me." A correspondent tells of being ill in bed with acute pain in kidney of several days' duration. The red leaf was applied to the kidney, while saying silently, "By thy faith increase my faith, O Lord." The correspondent adds that twenty-four hours afterwards she had no pain in the kidney. Alongside of these accounts we find evidence of spiritual insight and an appeal to profound realities. Surely it is difficult to decide where profundities end and absurdities begin.

The problem of church attendance, particularly in the city, is a much discussed one, and the need of the discussion is manifest in the churches of all denominations. Many explanations and remedies are offered, all of them doubtless worthy of attention, and among them these should have place. In Chicago recently twenty thousand or more men, women and children stood patiently waiting, some of them for hours, for the gates of the baseball parks to open, where the great test games between the "Tigers" and the "Cubs," or some other humanized wild animals, were to be played on Sunday afternoon. A large majority of these are men, industrious men, many of them supporters and members of churches, but they are too busy and tired for church attendance. And again, everywhere is witnessed on week days hundreds of women flocking to their club meetings, dressed to their utmost, resplendent in new gowns and stunning hats for the edification of one another, with never a man around. Sometimes they listen to high art programs two or more hours in length, with periodic touches of uni-sexual discussion of human and humanizing problems and projects. We will not now say that these women are not doing more for themselves, their families and communities than they could by giving to the church of their choice, the old-time loyalties and consecrations, but it is a fact that many of these women are too much exhausted and preoccupied for the old-fashioned tasks of training children and being themselves vital elements in the old-fashioned uplift organizations, where men and women join together in working for the betterment of the world, with the old-time accompaniment of hymn and psalm, prayer and exhortation.

The terrible fires now raging throughout northern Michigan, Wisconsin, Minnesota and the Adirondack country, reveal the imbecility of government on a very vital side. The awful stories of suffering, the loss of life, to say nothing of the stupendous loss of property, so far as we know have called forth no strenuous effort on the part of state or national organizations, although the task is such as would seem to demand the most efficient outlay of strength at the disposal of executive forces. Individual effort here is fruitless; small combinations of neighbors or the united energies of the district menaced are wholly inadequate. The experience of Chicago, San Francisco and other great fires, proves that a military organization under the control of one commanding spirit is alone equal to the great emergency. The states afflicted expend many thousand dollars a year in training and sustaining militia organizations. Much attention is paid to buttons and gold lace and the expense is supposed to be justified on parade days. When the governor is to be inaugurated or a president to visit the state, the militia are out in force. Why are they not on the battle line today, carrying, not bayonets but buckets, or whatever other instruments would prove most efficient. We hear much clamor in some directions for an increase of the national army. It now represents the only considerable amount of

citizens that could easily be mobilized; why are they not put under marching orders? We hear much about athletics in our state universities which at least in Michigan, Wisconsin and Minnesota represent several thousand young men in splendid physical condition to fight fires; why are they not considered as an emergency fire brigade and rushed out on the great battle line where homes are being destroyed, lives of women and children being sacrificed, and the commonwealth being impoverished? When the army forces and college campuses are exhausted, what are the churches and the ministers doing? Bishop Williams, of Detroit, telegraphed last week to a Chicago paper some details of the holocaust in northern Michigan, incidentally mentioning, "I have been up here for three days fighting fire." The good bishop was where he belonged, fighting with gospel weapons a force terrible but not invincible when met by the combined and organized intelligence of human nature.

A "peace congress" managed by Captain Hobson seems a contradiction in terms; but such a one has just been going on for a week in Greensboro, N. C. An advance account of it is given in the *Independent*, which well says that it seems like "a scheme to pull wool over the eyes of the peace people." As one reads the program, one feels like being at some Walpurgis Night masquerade, with the sprites dancing in haloes to make the saints ridiculous. It is hard to say whether Captain Hobson is a monomaniac or a deliberate mischief-maker. His utter carelessness about the truth, as Dr. DeForest and others have proved, in his wild harangues stirring up enmity with Japan, certainly warrants the severest judgment. The *Independent* does right to call his talk and that of his henchmen about "promoting peace" by increasing armaments "wicked." It was for a week of this talk that the "peacemakers" of the Hobson order arranged their congress in North Carolina; and the published program seems indeed a stealing of the livery of heaven to serve the devil in. The program was largely a mass of false pretenses, and yet shows how easily good-natured men—we constantly see this—are led into apparent sponsorship for things they cannot really approve. The speakers at this North Carolina "peace congress" were heralded as "the most eminent authorities in America" in this field. We recognize just one well known peace man in the list, Hon. John Sharp Williams, who must surely have strayed into these queer surroundings by mistake. Mrs. Henderson, of Mississippi, we read, was to discuss "Peace from the point of view of the Daughters of the Confederacy," whatever that viewpoint may be; and Captain Hobson himself was to discuss armament and arbitration "in relation to state rights"! The military folk were particularly catered to by the program. "For the first time in the history of the peace movement, the people will be privileged to hear as advocates of peace the men who stand ready upon the nation's call to go into the dangers of war." Does this mean that the "regulars" are readier to respond to the nation's call in danger than other men? The story of 1861 answers that. Does it mean that soldiers of the right stamp are not heard at all peace congresses? Why, so many Commodores and Brigadiers always talk at Mohonk that it has brought that place under the criticism of some of the peace folk. Who that heard it or read it will forget the eloquent speech of General Miles at the great Boston Peace Congress? There is praise of The Hague Conference in the program, and then, in utter forgetfulness of its behest, exhortation to the nations to increase their armaments as a means of preserving peace—the United States to increase its navy until it is superior to any other in the Atlantic or the Pacific! Presumably England and Japan should strain themselves accordingly. The whole thing is lunacy. Unhappily it is a lunacy which, if not so violently, has got hold of other heads than Hobson's. The worst thing in the heralding of this very "peace congress" was the statement that President Roosevelt had consented to be "honorary president" of it and sent a letter about its "practical program." Mr. Roosevelt has a good many things to answer for, but nothing worse than this.

A Real Case in Practical Politics

Chicago is confronted with an acute case of practical politics. Above the clamor of partisan bands and parades, back of the bathos of the spellbinders, a few voters in Chicago, how many it remains to be seen, have discovered a real issue, brought to the arbitrament of the ballot. The district attorney is the executive right arm in the state of Illinois. This officer for the district of Cook county is entrusted with the enforcement of law, the punishment of lawbreakers.

At the present time, the laws of the state of Illinois for the control of the liquor traffic, the suppression of gambling, the closing of brothels and the enforcement of such Sunday observances as are enforced elsewhere in the state of Illinois, are largely defied. The city administration is committed not to see, if possible, violations in this direction, and it has been impossible for the law and order people to secure such official support as will enable them to give to Chicago a degree of safety and decency that is its right and might be its realization with such co-operation.

In the August primaries, through the unquestioned frauds and illicit balloting brought about by the organized forces of the liquor business, candidates for the state's attorneyship were put forward by both the great parties for election that were offensive to the friends of law and order and officially announced acceptable to the liquor organizations which falsely parade themselves under the name of "Liberty Leagues." Mr. Healy, the present incumbent, an officer who did his best to enforce these laws but was

baffled by the forces alluded to, was, as the politicians would say, turned down by the Republican party. In this emergency there is nothing left for the friends of law and order to do but to rally around the candidate who is committed to the enforcement of law, albeit such a rally may demand the breaking of party ties, the offending of party bosses and the endangering of party machines. An acceptable candidate is found in the person of Mr. Street, the nominee of the Prohibition party. This party has relinquished its claim on him and he is pledged to serve the constituency who ask only for the enforcement of existing laws; the good ones because they are good, the bad ones that they may be properly revised or superseded.

The ministers of Chicago are holding meetings; the churches more or less haltingly are being heard from. Perhaps the most successful rally to this cause, certainly the most significant, was held last Sunday afternoon at the Abraham Lincoln Centre. The auditorium was filled, largely with solid men—voters. George S. Sawyer, Esq., a prominent layman of the Baptist church, presided. Another layman, Mr. W. P. Mayer, who declared himself a "black republican," one who had stumped the state of Ohio for McKinley, declared his independence of corruption in his own party. Mr. Hulfert, president of the Young People's Association of the Forty-first Street Presbyterian church and head of the political action committee in connection with all the young people's organizations in that section of the city, spoke. Bishop McGavick, head of the Church of the Holy Angels, the Catholic church in the neighborhood, declared his weariness of both parties in this connection. Mr. Covert, pastor of the Forty-first Street Presbyterian church; Mr. Horn, pastor of the Oakland M. E. church; Mr. Farwell, valiant leader of the Law and Order organization; Dr. Dodds, a prominent member of the M. E. church, who confessed to having "hustled" for many years for the Republican party, and the editor of UNITY, were among the speakers. The large audience was responsive, enthusiastic, and sang "America" and "The Battle Hymn of the Republic" with spirit.

The nature of the foe which these men believed the Sunday none too good to fight cannot better be indicated than by the following confidential note which, unfortunately to the signers, fell into the wrong hands. A facsimile of this letter was distributed presumably among all the saloons, the beer wagons serving as carriers:

OFFICE OF
THE DISTRICT OF COOK
OF THE
LIQUOR DEALERS' PROTECTIVE ASSOCIATION
OF ILLINOIS
803 SCHILLER THEATRE BUILDING
103 Randolph Street

CHICAGO, Aug. 1, 1908.

Dear Sir:

Cards and posters for the Liberty League have been delivered at your place of business.

The cards should be signed and delivered to the beer driver not later than Tuesday morning, August 4th. Hurry and get all signatures possible.

Cards and posters for Wayman against Healy for State's Attorney will be delivered to you Monday, August 3rd. Make good use of them. "A stitch in time saves nine."

This is important.

Truly yours,
FRED. ROHDE, President.
R. J. KISSANE, Secretary.

The secretary indicated above stands in the directory as a saloonkeeper at 92 North State street; the president, doing business on the loop at 88 LaSalle street, rises into the dignity of the proprietor of a "buffet!"

We append the following letters to indicate the quality of the protest and also the timidity, veniality or some other disease of the great dailies of Chicago, which boast of being the champion *news*-papers in the world, who refuse full publicity to the same, although copies were tendered them. For the benefit of the out of town readers we would add that Mr. A. C. Bartlett is a senior member of the firm of Hibbard, Spencer, Bartlett & Co., the great hardware house, a man whose wealth is justified by public spirit and ethical leadership in Chicago through two generations of business men. Mr. Merrill has been for the past fifteen years the active, honored and efficient pastor of the Sixth Presbyterian church of the city. The letters speak for themselves:

CHICAGO, Oct. 12, 1908.

To the Committee of One Hundred.

Gentlemen: If it be true that either candidate for the office of State's Attorney was nominated through fraud, the duty of voters is perfectly plain—he should be defeated at the polls.

If it be true that either candidate is pledged to a Trust not to enforce existing laws which are inimical to the interests of that Trust, he should not be elected.

If it be true that, for any reason, either candidate would be unduly lenient towards any class of criminals, he should be permitted to remain in private life.

If the candidate of the Prohibition party has no qualifications beyond a determination, if elected, to enforce the "Sunday closing" laws, he will receive the support of a majority of the voters. However important, in the estimation of his party adherents, may be the execution of those laws, the majority of the voters will insist that their support is dependent upon his ability as a lawyer, coupled with his desire to enforce, "without fear or favor," all laws on the statute books. "Sunday closing" is but an incident.

I am assured that Mr. Street is just the kind of a man the majority of voters desire to elect to the office of State's Attorney. What the city needs in that official is conscientious fidelity, a zealous determination to punish crime, without reference to who may be the criminal or what interests may be affected by such punishment.

Respectfully,
A. C. BARTLETT.

Dear Mr. Jones:

I regret my inability to attend the meeting this afternoon at the Lincoln Centre, owing to a funeral service which I must conduct. I want to send you a statement of how I stand in the matter involved. If you want to use it in any way, you may do so.

I intend to vote for Mr. Street for State's Attorney, and to urge others to vote for him.

I hear two objections urged against such a course: First, that Mr. Wayman is the regular candidate of the Republican party, and that therefore Republican voters should vote for him; second, that "a vote for Street is really a vote for Kern," as the issue of the election is between the Republican and Democratic candidate. It is clear to me that both arguments are worthless.

In answer to the first, there is grave doubt whether Mr. Wayman is the regular candidate of the Republican party. Many of us believe that an honest primary would have nominated Mr. Healy.

But, though Mr. Wayman is technically the nominee of the Republican party, and even if we should grant that his nomi-

nation was fair and clear, that fact, so far from calling on Republican voters to cast their ballots for him, demands that they repudiate him. For that fact means that the Republican party turned down a capable man, for the sole reason that he made an honest effort to enforce certain laws, and nominated a man whose chief recommendation was that he was certain to leave those laws unenforced. Such party action should be repudiated indignantly by every honest Republican.

In reply to the statement that "a vote for Street is a vote for Kern," there are two thing to be said:

First, that is by no means sure. There are enough decent men in this town to elect Mr. Street by a decisive plurality, if they will give him their votes.

Second, even if it be granted that "a vote for Street is a vote for Kern," we ought to vote that way. If I knew my vote would decide the election, and that my vote for Street would elect Kern, Republican though I am by sentiment, I would cast my ballot for Street, *because the paramount issue in this campaign is the rebuke of a party organization that nominated Wayman.* A party that rewards fearless public service in an unpopular cause by turning down the official who dared to do his hard duty deserves to be snowed under by an avalanche of ballots at the hands of men who ordinarily vote the Republican ticket.

Very sincerely yours,
William P. Merrill.
Sixth Presbyterian Church, Chicago, October 18, 1908.

There are plenty of the "Law and Order" voters, who are right-minded on this subject, to elect Mr. Street with an overwhelming majority, if only they can break through the tyranny of party discipline, rise above a fear of the party lash and lay aside the apathy and the debilitating individualism that are the imbecility of clergy and laity who represent religion and organized morals, when it comes to the practical application of the same at the polls. Whether Mr. Street is elected or not, here is a great opportunity for the voters in Chicago to rebuke party corruption and corruptionists, for the fact is established by the court as well as by public opinion that the present nominee, whose name appears on the Republican ticket, was named over the law-enforcing Healy by most flagrant frauds at the primary election.

The sickness of Chicago in this emergency is but an acute form of the disease that afflicts most of our American cities. The cure for it is independence at the polls, and still more independence. Let the noble army of scratchers be recruited, for in the increase of it lies the hope of the country.

A New Edict in China

China issues edict after edict on the subject of education. This is one of the latest:

"1. Viceroys and governors are directed to open at least a hundred preparatory schools in each provincial capital within twelve months, with a student roll of fifty children each. The government will defray all expenses.

"2. Rich Chinese must in addition open as many schools as possible and establish educational societies in all districts to teach the benefit of education.

"3. All boys over eight years of age must go to school, or their parents or relatives will be punished. If they have no relatives the officials will be held responsible for their education.

"4. All wealthy Chinese opening schools will be rewarded.

"5. Every prefecture must have forty preparatory schools, and every town or village one or two.

"6. The viceroys and governors must report the opening of the schools, and an official be sent to inspect them."

THE PULPIT

The Way of Life

FAREWELL SERMON BY REV. WILLARD S. THORP, DELIVERED IN THE SOUTH CONGREGATIONAL CHURCH, SEPTEMBER 27, 1908.

"The paths of the Lord are lovingkindness and truth."
—Psalm 25:10.

On this concluding Sabbath morning of our relations as pastor and people, I should like to set forth once more that which seems to me to be the heart of the gospel I have sought to preach—a gospel whose truth and power become more and more evident to me as I see it applied to human life. It is the gospel of Jesus Christ, because it originated with him, because it is the reproduction in all its essential lines of his message to men. It is not a system of belief but a way of life. It is the path in which Jesus walked. But they who walk in it find that the light is shining more and more round about them. They who walk in it find that life reveals ever deeper and fuller meanings. They find themselves drawn more and more into the sense of a reality and of a presence which men have always called by the name of the Most High. They find in the end that it is becoming not only a way of life, but a way of faith.

But first it is a way of life. "Seek ye first his kingdom and his righteousness."

Its elements, reduced to their simplest terms, are truthfulness and lovingkindness—truthfulness in every relationship of life—lovingkindness to all people without respect of persons.

He who starts in this way, resolving that these two qualities shall be the mainstays of his life, starts out to follow in the footsteps of Jesus Christ. He also undertakes a very unusual and a very difficult thing. For he soon finds that, while these qualities are greatly praised in the world, the life of the world is not planned on this basis, but rather on the basis of pretense and of strife. He finds that it takes a brave man to live his life by the law of truth and lovingkindness. If he has thought that these are virtues of weakness, he soon learns that they are virtues of strength. He finds that the man who walks by them will often have to walk alone; that he will be different from other men; and that the way of the cross will sometimes be his.

1. First let us study the quality, truthfulness. We shall find it a larger thing than we often think. Truthfulness will indeed keep a man from making a practice of telling lies, and deceiving people, and trying to produce the effect of being different from what he is—things which most people do from various sorts of pride. It will bring the quality of sincerity into his life, which is one of the most beautiful qualities that anyone can have. But it will do much more than this. It will produce a fine and scrupulous sense of justice. The man of truth is almost invariably a man of justice and fair play. He is so honest that he will weigh both sides fairly. He will not only see what is owing to him, but what he owes to his neighbor. He will not only see what it is for his interest to do, but what it is fair and right to do. Most of the injustice in this world is at bottom a form of untruthfulness and false accounting. When the facts are all fairly before us it is not a very difficult thing to decide what is right. Learn to tell the truth and you are learning to be fair and just.

But it will do still more, this spirit of truthfulness. It is never satisfied until it has gone to the bottom of

a matter. It is not enough that it is written. Is it true? It is not enough that it is widely believed and reported. Is it true? Let us get at the facts; let us find out for ourselves all there is about it. And then in the light of that knowledge let us act. "Moses commanded this." Yes, so it seems; but how was it from the beginning? What is the divine law? What is the great principle that should control? That was the method of Jesus. He applied it to a few things, turned up a few spadefuls just to show how it would work and what it meant. And the effect upon the Sabbath and the religious ceremonies and several other things was sufficiently revolutionary to secure his speedy elimination from the life of this world. "Nevertheless," he said, "this is the way, the way for my followers to walk in. It is the way of the cross, but it is the way of life."

It is a common mistake to suppose that lovers of truth are occupied chiefly with the work of acquiring information, storing their minds with knowledge. But a surer mark of the lover of truth is that he is a hater of every attempt to cover up and to misrepresent facts. Wherever he suspects that that is being done, there he is most active and vigilant. He is not so much a man of books as he is a man of questions, halting us while we are doing the customary and expected thing, and asking why we do it and whether it is indeed the right thing to do—even as Jesus halted the Pharisees in the midst of their fastings and washings and Sabbath-keepings to ask what it was all for. And the mere asking of the question revealed the hollowness that was there.

One of the great needs of our day is the carrying of the spirit of truthfulness, which is the spirit of Jesus, into all parts of life. And it is often a very difficult and painful thing to do. It is altogether this that has been the secret of that great reform movement in politics and business in the midst of which we are today. The cry is for simple honesty; let in the light. Every form of wrongdoing invokes the aid of falsehood for its ally. Abundance of light is one of the great preventives of crime. It is in darkness and under concealment that deeds of shame are done. Let the quality of truthfulness be awakened in all hearts; and a long step has been taken towards bringing the kingdom of Christ. There is no battle in which a man may engage with more perfect confidence that he is fighting the battle of Jesus Christ than the battle for truthfulness.

And let it not be forgotten that this quality must be carried into our religion. Indeed, if we do not carry it there, it is in vain that we attempt to carry it anywhere else. If the Church is to engage in this battle, her own hands must be clean. Her every room must be open to the light of day. The quality of truthfulness must run through all her life. She must open her Bible and all her doctrines to the light of investigation; and instead of endeavoring to thwart and discourage that investigation she must welcome it and aid it. Just as the manufacturers are vying with one another to comply with the pure food laws, and to make it plain that government inspection is the very thing they desire; so the churches, if they are wise, will be eager and foremost to court scholarly investigation and to demand that the light of inquiry be shed over all their beliefs and traditions, that a myth be marked a myth and a fact be marked a fact, and what is doubtful be marked doubtful. The church that does not take that attitude is under suspicion among truth-loving men, just as the factory that resists the inspection acts is under suspicion as to the quality of its product. Professor Bosworth, of Oberlin, says that Christianity has this great advantage over all other religions in the work of world-evangelization, that it first, of all the great religions, has submitted its sacred writings to the crucible of scientific investigation. Ah, but how reluctantly the Church has been doing it. And the measure of that reluctance is the measure of her falling away from the spirit of her Master. The effort to get her to do it fearlessly, joyously, is the great struggle in the Christian church today. And it is a struggle that concerns her very life. It is not a division of opinions that exists within her. It is a division of spirit. It is a division between those who have faith enough to follow Jesus in the spirit of truthfulness, and those who have not faith enough to follow him in that way.

The men who are trying to build the Church on any other foundation today are building it upon the sand. They may achieve a transient success by methods of promotions which are common among clubs and other organizations. But they are building on the sand, and all that they do will have to be undone. The breath of truth must be blown through our churches just as through our business and political life, until when a man opens a religious paper or a missionary journal he may know that he is going to get the unvarnished facts and not the varnished facts, and that when he goes to church he is going to listen to a preacher who is sincerely endeavoring to get close to the truth of life and to the truth of religion. That is going to be the coming eloquence, the eloquence of truthfulness, so that when the man goes home he will not be saying, "Well now, just how did he make that out?" but will see the truth of that sermon staring at him out of the facts of life all through the week.

Now, this is the first thing in the following of Jesus Christ. It is the first article of the faith of Jesus. Let us attach his name to it because it belongs there. And we are not following him in this respect—we are not following him in our churches or in our social life, or in our business or politics. And they need to be disturbed more and more until the breath of truth shall blow unhindered through the earth, and sincerity and fair play and the scientific spirit prevail everywhere. Those who stand against this stand against Jesus; and those who stand for this stand with Jesus. And we must do this, not because he said it, but because it is right, and because only those things which are builded in this way can endure. The future will show that we are at present only in the early stages of a great historic movement towards placing all departments of life on a scientific basis.

2. The second element in the way of life as taught by Jesus is lovingkindness. And here we advance to still higher ground. For love is something that is above reason. Our affections lie outside its range. We can be rationalists everywhere else, but not here. Why should we love our fellow man? There are many things about him that offend us. The chances are he does not care anything for us. Why should we care anything for him? Certain self-interested reasons can be given why we cannot afford to be indifferent to his condition, because we have to be neighbors with him, and our children may catch the plague from his children; because we are in so many ways at his mercy. But it is not along such paths that we arrive at brotherly love. It is through a great divine sympathy that awakens like a new birth within us; and it is indeed the surest mark of what

Jesus meant by the new birth. Every man who sincerely loves his fellowmen has been born from above.

And the love of Jesus for men was inseparably bound up with the recognition of a certain dignity and worth in every individual. He felt that every man was the child of a king. He would treat every man with as much respect and consideration as his own brother, and every woman as his own sister. He would enlarge his own house, until like the father's it should be a house of many mansions.

And he who would follow Jesus must do that in his own life today. He must be a man of the democratic spirit, a man of the golden rule, a man who is asking not how little but how much he can do to help others, a man who cannot go out and see his fellows bearing heavy burdens without doing all in his power either to help them bear those burdens or to deliver them from them; a man who is in the world not to use men but to serve them, not to make fortune and fame for himself but to be of some real use to his generation. Such a man will not be satisfied to sell himself out to do the bidding of the magnates of this world. There are plenty who will do that. He will save his time and strength and keep his hands free for the battles of human service; for battles there are sure to be. The philanthropist is quickly compelled to become the reformer. Among the superficial people are those who think that deeds of kindness always consist in giving something to somebody. Quite as often they consist in defending the weak and striking valiant blows at their oppressors. No man can go very far in the work of human service without finding himself engaged in conflict with the forces of this world. And no man is loyal to love who shrinks from that conflict.

This, then, is the second element in the way of life as taught by Jesus. And alongside of the other it voices the need of the world today. The two great movements that are profoundly affecting the whole world, and that have produced modern civilization, are the scientific movement and the social movement. These are the great spiritual movements of the present age. The impelling force in the one is the love of truth; the impelling force in the other is the love of men. And there is no conflict between them; they go hand in hand. The two vocations that are calling for the lives of our finest and most consecrated youth are these—the search for truth and the service of men. Upon these altars the finest lives are being laid. In these causes there is never any difficulty in gaining volunteers. The institutions that definitely and successfully pursue these ends are found flourishing on every hand. If any enterprises are languishing, if any departments of our church work are failing to awaken the interest and activity of the people, it is not because they are not being pushed hard enough, but because they are not felt to be closely enough in line with these two cardinal principles of the Master, and especially with the service of men, which is the chief business of the church. Here again we must let a fresh breeze from the spirit of God blow through our whole life, and most of all through our religious life and our church life. The church must be turned around and faced towards men and their needs, until it is felt on every hand to be the most helpful and inspiring institution in the community. It must be pervaded in its whole life with the warmth of love and the spirit of human service.

And now the concluding thought, without which all that has gone before is, from the viewpoint of religion, incomplete, is this: That he who walks in the fullest and deepest sense in the way of truthfulness and lovingkindness will find that this path of the Lord leads him naturally and beautifully into a larger fellowship and communion with that which we can only call the Unseen and the Most High. It begins with obedience to laws whose sanction is felt to be supreme. But it leads out into faith and into hope. Just what forms that faith and that hope may take will depend upon the peculiarities of the individual life. Some have more and some have less of the mystic vision and the poetic feeling. Let that be as it may, my brother. Neither judge thyself nor judge thy neighbor. Walk in the way of truth and of love, and keep your heart open for all of good, all of comfort and all of hope that may come to fulfil your life. For know this, that if there is such a thing as the Holy Spirit, if there are currents of power that are above anything we know, if there are personal presences bending over us in angelic sympathy—he who attunes his life to truth and to love shall be the first to feel their influence and to say with Jesus, "He that sent me is with me; he hath not left me alone."

Some have more and some have less of the beatific vision, of the religious or poetic feeling. Some have more and some less of the sense of the presence and power of God. Some have more and some less of "the steady fore-sense of a freer and larger existence." Let that be as it may, my brother. Neither judge thyself, nor judge thy neighbor in these matters. Walk in the way of truth and love, and keep your heart open for all the faith and hope that may come to fulfil your life. But know this: if there be such a thing as a Holy Spirit, if there be currents of divine power above us and around us, if there be personal presences bending over us with angelic sympathy—then he who bravely attunes his life to truth and love will be the first to come under their influence. He more surely than any other will have the right to say with Jesus, "He that sent me is with me; he hath not left me alone."

I Will

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine.

—*S. E. Kiser, in Chicago Record-Herald.*

"For this is Love's nobility—
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood,
To make his bosom-counsel good.
He that fees men serveth few;
He serves all who dares be true."

Jesus the Carpenter

SERMON DELIVERED BEFORE THE LABOR UNIONS OF THE CITY AT THE FIRST CONGREGATIONAL CHURCH OF MATTOON, ILL., BY REV. O. M. CAWARD M. A., SEPTEMBER 6, 1908.

"Is not this the Carpenter?"—Mark vi: 3.

These are the words of the crowd. Jesus had been speaking in the Synagogue on the Sabbath day. It was in his own country among those who had known him since childhood. When he had finished speaking they were astonished at his wisdom and power. His "sermon" had moved them profoundly. For a moment we may imagine them awed into silence. But in a moment more astonishment broke into speech. Exclamations burst forth, "Whence hath this man these things? What is the wisdom given unto this man? What mean such mighty works wrought by his hands? Is not this the carpenter? * * * And they were offended in him."

How often one hears today in substance the expression of this text! Let the laborer be ever so clever or skillful or wise, let him utter opinions and bits of wisdom, let him claim rights for his craft, for his family, for himself, and all too often the crowd says, "Is not this the shop-man? Is not this a carpenter or a blacksmith? Whence hath this man wisdom?"

There is here a fallacy, big with danger to the ideals of humanity, in this common notion that a laboring man may be justly judged by the character of his occupation. The public is often absolutely wrong about this matter. You cannot dismiss and discredit anything worthy in any man by saying, "He's only a laborer or a blacksmith or an engineer." There is a profound lesson in this incident in the life of Jesus for the American public of today.

First of all, we find here the suggestion of God's estimate of the dignity of labor. When God wanted to reveal himself in the life of a nation by a revelation so plain that all the world might read it he chose not the mighty empires of the East but a strange shepherd tribe. And even the descendants of these became the oppressed, despised slaves of the Egyptians. Yet from this race of slaves—these primitive laborers in the valley of the Nile—were born the greatest seers and prophets and poets that ever read the signs of the heavens or foretold the march of progress or sung the glory of God. Out of the despised, enslaved workmen of the Egyptians came the great message of a God-governed Universe.

When a little later in the city of Jerusalem the heart of the warrior King, David, was moved to establish the worship of Jehovah for all time, Jehovah himself directed the construction of the great temple by Solomon, the King's son. Carrying out this project, the beauty of worship, the sacred unity of all nations, the emblems of universal religion of all time were wrought into the temple by the hands of men. In the history of mankind this great temple stands; like a house of light sending its beams out across the ages, because it is an ideal of God wrought in wood and stone by the hands of men.

But when God wanted to further reveal himself to humanity, and unfold to us his great, never-changing heart of love, he sent not a mere chorus of angels, nor a heavenly messenger in garments of light, nor a wise and mighty and cultured king, but a humble workman in the arts of wood, of whom, when he had spoken his thrilling words of wisdom, the crowd asked, "Is not this the carpenter?"

Today twenty centuries look back to the life of the carpenter of Nazareth, and in the calm light of humanity's experience proclaim him the world's Savior. God's estimate of the laborer is higher than man's.

Again the fact of the earthly trade which the text implies that Jesus followed points out another great and popular fallacy, which often threatens to destroy industrial progress. I mean the popular notion that labor and capital are mutually antagonistic to each other.

Behold God, the Almighty sole proprietor of the Universe, whom no man has seen. Hear the words of Jesus in terms of human life, "My father worketh hitherto, and I work. If I do not the works of my father, believe me not." Jesus, the laborer, revealed the sole Proprietor of the Universe, God, by working the works of God. God in the minds of men was a dark mystery until Jesus clarified that mystery by the work of his life and translated God's message through the warm touch of his heart. God, the Almighty, was far away from men until the laboring Jesus brought him near. Reverently one may say, God, the great Capitalist, and Jesus, the humble laborer, by mutual coöperation, worked together toward saving the wide world of men from the dumb idols and the bloody altars, revealing in the light of love, labor and obedience a shining pathway from the door of every man's effort across the field of human life up to the very throne of God himself.

How can we miss the lesson? In the business affairs of the twentieth century the dream of the Capitalist must be worked out by the laborer before the dreamer can realize his dream or the world of men profit by it. Combinations "tie things up," coöperation "works things out." What the foundation is to the dome, labor is to Capital. What energy is to skill, capital is to labor. What hydrogen and oxygen are to water, the mutual coöperation of capital and labor are to progress.

The text further suggests the solution, in individual terms, of the problem of unrest among laboring men. This solution is found in the personal relationship between the carpenter Jesus and God his father. Through the life of Jesus comes the message that all workers may be fellow-workers with God. As the coöperation of Jesus the laborer and of God the great life Capitalist unfolds life's meanings and makes men's pathways clearer, so may the coöperation of every working man, with God, help to develop the world and make the uses of all things more practical.

The man who makes out of pieces of wood a car, or a door, or a chair, or a house is helping God to develop his world.

The man who makes out of a piece of iron a bolt, or a rod, or builds a locomotive is helping God to develop his world.

The man who mines coal, the man who tills the soil, the man who digs a ditch, all are helping God in the care of his world.

Go farther, the capitalist who dreams of a great enterprise and, by the power of brains and money, sets a great army of laborers at work is also helping God to develop his world.

The teacher who takes the children and trains them in the arts of civilization is helping God to take care of his own.

The honest lawyer or judge, whose sole aim it is to do his work that justice may reign, and that men may find it hard to do wrong and easy to do right, is helping God to take care of his own.

Even the preacher who is trying to lift men above the selfishness and smallness, trying to make lives bet-

ter and homes brighter, to help the burdened and to cheer the sick, and to comfort the dying, is only helping God to take care of his own.

Let the man down in the coal mine get, through Jesus Christ, a sense of his partnership with God; let him reach up in the standard of his work as high as he may; he can become consciously a fellow-worker with God as Jesus was. Let the "coal-baron" at his desk reach up in the standard of his work as high as he can; he can only be at the top of his effort, as the honest miner may be, a fellow-worker with God. For every worker, whatever his work, when each has done his best, reaches up to one common level, that of a fellow-worker with God.

When the world becomes conscious of God's estimate of the dignity of labor, when the clashing "classes" see God's methods of revelation as they are, and when men as men come close enough to the heart of Jesus to feel the dignity and obligation of labor in fellowship with God, we shall no longer slight the laborer, we shall no longer suffer the dangers of "clashing classes," we shall no longer feel individual isolation by reason of work's chains. But in the sweet, strong power of the Nazareth carpenter's spirit the world of classes shall move forward toward God's ideals, and the world of men shall reach upward until all shall feel the sacred sense of partnership with God.

India's Problems

"Scrutator" (who is identified by a London correspondent as Mr. Labouchere himself) writes in the *London Truth:*

"It is as difficult to form a precise opinion as to what is going on in India as it is in Russia. Of the two wholesale purveyors of telegraphic news each suggests that the other is not to be relied on. What, however, seems clear is that the disfavor with which the Orientals in India regard our rule has of late increased and is translating itself into action. My only surprise is that this should surprise anyone. Each year European civilization has spread and with it the conviction that nations numbering hundreds of millions and as far removed from barbarism as we ourselves, ought not to remain without any voice in their own destinies. A foreign rule must be a despotism and has to be maintained by the methods of despotism. It may be a benevolent and honest despotism, but it would be madness to suppose that the ruled will be satisfied with it. We may tell the natives that their country is more prosperous than it would be under self-government. And possibly this may be true. But the experience of ages has proved that it does not commend itself to the conquered except when the latter are indifferent to all these feelings of patriotism which we regard among ourselves as the first of virtues.

"A native public servant, well educated and intelligent, can hardly be expected to relish the ruling that he can never rise above a subordinate position in the public service simply because he is an Indian. Nor is it consistent with human nature that a native soldier should be satisfied with his lot so long as he can not hope to rise above an inferior military grade. Orientals have been given to submit to despotism more readily than Europeans, * * * and yet, though our administration may be all that is claimed for it, the fact remains that we do not allow our Indian subjects the representation, the self-government, which we claim as an inherent right for ourselves.

"We are inclined to justify our position in India by saying that the mass of the people would willingly accept it were it not that the educated class have started a crusade against it. But is not this the history of all despotism? Is this not how we ourselves have secured our own liberties? We call these leaders rebels, but every patriot has been so called until he has succeeded. Only a few months ago an Indian publicist of some note and influence among his countrymen was seized for expressing views which we deemed likely to incite the Indians to discontent, and, without even being told his offense, without a trial and without being heard in his own defense, was hurried off to some distant prison where he is still confined. Were the wildest anarchist at home here treated in this fashion, the whole country would be up in arms.

"I am not now discussing how we are to meet the problem that confronts us in India. But we should very clearly realize what that problem is. We must not run away with the notion that the natives will be satisfied with any little reforms in our administration. We must not imagine that we can meet it by proving to our own satisfaction that our rule in India is so obviously to India's advantage that the Indian is smitten by sudden madness who does not rejoice in our rule and that we have only to punish those who encourage this madness to have the whole country speedily in love with our everlasting dominion. Until now Asia has been a mere battlefield for European ambition and Asiatics mere pawns in the game. Now the feeling is "Asia for the Asiatics"; they claim equality with Europeans.

"We are much given to explain to all foreign countries that if they wish to be free and prosperous they have only to adopt our scheme of government. The Tsar is denounced for not bringing together a parliament elected by universal suffrage and investing it with all power. I am no friend of Tsardom. I regard self-government as the only proper government for civilized men. But is it not just a little absurd that we should denounce the Tsar for doing exactly what we ourselves are this moment doing in India? We do not allow our Indian fellow subjects the same rights as our own artisans. Our writ of habeas corpus, of which we are so proud, does not run in India. The doctrine that taxes can be imposed only by those who have to pay them finds no place in our scheme of government in India. Talk of Oriental castes! There is no caste distinction there so great as that which we have made between the ruler and the ruled.

"I am not going into a discussion of the ethics of our rule in India. It is a matter for the country at large to decide whether the advantages to either country of maintaining our rule there are so great as to make it worth while to ignore all our vague platitudes and continue our despotism in the only way despotism can be continued—despotically, by brute force. But if the decision is for retaining India I trust that we will cease to play the hypocrite to ourselves and to others and frankly admit that our rule is contrary to all we theoretically assert to be the inalienable right of every British subject."

Let not sleep fall upon thy eyes till thou hast thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone which I ought to have done? Begin thus from the first act, and proceed; and, in conclusion, at the ill which thou hast done, be troubled, and rejoice for the good.

—*Pythagoras.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Back Again. The Watch Tower man again mounts the Tower steps for a cursory glance at the shifting panorama of human events. Since he last recorded his observations and laid down his now rusty pen, the landscape has changed quite perceptibly. The general outlines are, of course, the same, but time and mutation have been as busy as ever. Absence from the Tower emphasizes the changes that have been wrought, and the Watch Tower man is duly impressed by the fact that the game has progressed and that the moves are very different from what they were before the observatory door was locked last summer.

Political Survey. The national political campaigns have passed from infancy almost to maturity. Mr. Bryan and Mr. Taft have been swinging around their circles and are still swinging. Guarantee of bank deposits, campaign contributions, the continuation of the present administration's policies, the tariff, "Who is Labor's Friend?" the curtailment of trust products, and all the other "live" issues of the day have been discussed on the stump and in the press until there is no excuse for anyone's pleading ignorance. Mr. Hearst has made some startling disclosures, as a result of which Senator Foraker now wears a besmirched toga and walks on the verge of political oblivion, while further Standard Oil corruption has come to light by Mr. Bryan's tacit repudiation of Governor Haskell. The latter is now sulking in his tent, breathing forth intermittent threats of vengeance upon the administration, and instituting damage suits for libel against Mr. Hearst. Straw votes have been taken and divers canvasses have been made with a view to ascertaining whither popular opinion is drifting, Taftward or Bryanward. There is reason to believe from the evidence that the trend is Republican. President Roosevelt, technically (and pyrotechnically) departing from established precedent, has dabbled personally in the campaign and with vitriolic pen sought to expose Haskellism and Mr. Bryan's ignorance thereof. He drew Mr. Bryan's fire in return, but the latter's reply was unconvincing. The unusual but gratifying spectacle of the two principal presidential candidates sitting at meat together and exchanging jokes and autographs has been perhaps the most striking feature of this campaign. This famous harmony dinner was a Chicago product. Another campaign novelty has been the invasion of the South by the Republican candidate. Mr. Taft boldly rode into the enemy's country this last week and made a plea for Republican principles. His reception was courteous, but speculation as to results would be futile. Election day is now but two weeks distant. We may look for the customary flurries, brass bands (though there is less noise this year than usual), stump oratory and press preachments, together with positive forecasts and ante-mortem statements from party chief-committeemen in the interim; but the fact remains that the American voter more than ever before is doing his own thinking and plenty of it, and that when he goes to the polls in November it will be as a free agent and not as a victim of a party lash.

Baseball. A double championship pennant will float from the flagstaff of the National League grounds on the West Side next season. The "Cubs," for a few days last week the center about which Chicago revolved, having won the highest honors in the National League by a spectacular finish in New York, defeated the Detroit team, which had just arrived at the top of the American League, in a series of world's championship games that for the nonce eclipsed everything else in our American arena of events. In connection with the wonderful growth of baseball as our national game, it is pleasant to observe that it seems to be a clean sport, free from the many evils that usually charaterize such public pastimes. Every endeavor is made, so far as authority and rule can be made effective, to suppress rowdyism, betting, and unbecoming conduct.

Forest Fires. Attention is being drawn anew to the necessity of more adequate forest protection by the startling reports from northern Michigan. The loss of life has been tragic in the extreme, while the loss of trees and timber has been incalculable. The most serious news comes from Alpena and vicinity. Forest fires in our northern lake regions have been frequent for more than two months, owing to the unusual drouth that has prevailed and is still unbroken. It is clear that some strongly organized effort must be made by the Federal Government to render forest fires less destructive. Figuratively and literally, the nation is under a cloud.

The I. C. Smoke Nuisance. At last a Citizens' Committee on the South Side has been organized, with a view to mitigating the smoke nuisance emanating from the Illinois Central Railroad's locomotives. The city has already, through its executive and health officer, conferred with the railroad authorities regarding the abatement of the nuisance by doing away with locomotives and substituting electric power. The railroad is evidently cognizant of its offense and desirous of making improvements. Public opinion will prevail without doubt. Electrification must come. But both sides must exercise patience and forbearance in order that the proposed change may be made properly and well.

President Garfield. Harry A. Garfield, second son of the late President Garfield, lawyer, reformer and professor of economics at Princeton, was inaugurated on October 7 as president of Williams College. The event was specially marked by the presence of some three score college presidents, with Ambassador Bryce as guest of honor. The governor of Massachusetts, the Hon. Curtis Guild, was also present in Williamstown, with his staff. The occasion was the most noteworthy in academic annals for many years, and marks the beginning of a new epoch in the history of Williams College. Not only educators, but parents with the college problem on their hands, should read the masterly inaugural address of President Garfield. He has set forth with great clearness what must be recognized today as the real mission of a college of liberal arts, namely, the development of citizenship. P. S. W.

STUDY TABLE

What Does Christmas Really Mean

It's a little thing, but a tender and helpful and pretty one, that Mr. McCutcheon and Mr. Jones (Jenkin Lloyd) have made between them for Christmas. Mr. McCutcheon's share is the bright-colored picture on the cover—a mother with her five-year-old on her knees, who is telling her his idea of what Christmas means. It means good things to eat and presents and parties, and mother tired and papa cross at what it all costs; and she, dismayed and ashamed, is beginning, "Listen, dear, and I'll tell you what Christmas *really* means. Once on a time, a long, long time ago, there was a little Boy, O ever so poor, and he—" There the Scotchman stops and the Welshman takes up the story, and contrives to tell through the mother's lips what every little boy of today should know of his brother of yesterday whose birthday brings Christmas. It is all new to the child, who, greatly interested, keeps urging her on with his "Tell me some more, mother, tell me some more!" And so the more grows into, not a Life of Jesus, but a few glimpses of him, with some of the stories he told of kindness and love that show the life that he lived. The little fellow's verdict is, "It's the best Christmas story you ever told me! I like this good man better than Santa Claus," and he promptly proposes his child's "Imitation of Christ": "Mamma, why don't you give some of my playthings to Billy? and why should I have new toys and he the old ones?" It ends in a mother's dream-resolve, "Yes, my boy, we will do it differently next Christmas; yes, we will!"

So preach the two colleagues, in picture and talk. The bit of a book holds but twenty-two pages; it is bound in boards with gay cartoon-cover and green-bordered pages, and costs 50 cents, with 5 cents more if by mail. It should go into many a home, and many a mother's hand, and many a child's heart this next Christmas season, and leave its lesson with big as well as with small folk. Among other places it would be apt to sell well on the book-table at the Christmas fairs. W. C. G.

My Mother's "Right-Hand Man"

A SKETCH FROM LIFE.

I was listening to a discussion on the servant problem the other day. The usual things were being said; there seemed no need for me to join in the conversation, so I remained silent, and fell to thinking about Mrs. Carver.

Mrs. Carver was the woman whom my mother used to call "her right-hand man," in the days of my youth, when we lived "Out West." I can remember Mrs. Carver as far back as I can remember anything. I began with her, so far as I know, the same as I did with my father and mother.

She was six feet tall, without an ounce of superfluous flesh about her, and straight as an Indian. She had snapping black eyes, and thick, smooth, black hair which she wore parted and brushed down alongside either cheek. She had the most capable hands in the world; they could do anything from cooking a Thanksgiving dinner to getting up my mother's fine laces and embroideries. They could harness a horse, or dress a newborn baby. She gloried in her accomplishments, and the wider the range of her activities the happier she was. At church oyster suppers she was in her element.

Sometimes, if a neighbor was ill, and without a "hired girl," mother would lend Mrs. Carver for a day or two. If, perchance, it was in a "house of mourning" she was needed, she went all the more willingly, for she felt that at such times there was full scope for her talents. Never shall I forget the aspect of chastened joy with which, carpet bag in hand, she would set out for the afflicted family. She would perform the last offices for the dead, reduce the house to spotless cleanliness and perfect order, cook such delectable food for the mourners that they couldn't resist eating, and would remain until after the funeral, a tower of strength and comfort to everybody. On her return home she would pick up the dropped threads of our family life and go on with her work with greater zeal than ever.

Never was there such energy! When she set sail through the house the small person who trotted in the rear of her voluminous palm-leaf calico skirt felt a stiff breeze blowing. She was always addressed with great respect by the whole family as "Mrs. Carver," and woe be to the child who was rude or disobedient to her. Not that we felt like being rude to her often. Who could be discourteous to a person who presided over the cooky-jar with the liberality she did?

Never was there such a warm, clean, brown neck to hide one's face in when one was in trouble, for though Mrs. Carver never criticised discipline, yet after the culprit had "passed under the rod," consolation was administered by her in the most delicate manner.

Never was there such religious instruction as when, on Sunday afternoons, Mrs. Carver tied on a black silk apron, mounted her "specs," and read to us from Revelations, accompanying the reading by a running comment on the text which was most illuminating.

And above all things never were there such strong, kind arms as hers to cradle little sick girls in.

Yes, she was wonderful, but, strange to say, I don't know any one in these days who would like to have her as a servant. You see, Mrs. Carver was a free-born American citizen, and she manifested her liberty not infrequently.

For instance, on one occasion my mother was giving a dinner to the governor of the state. A number of guests were present, and the governor, of course, was seated at mother's right. He chanced to ask the population of a certain town under discussion. Mother could not answer the question, but Mrs. Carver, who just then entered the room, bearing a great wild turkey which she had roasted to perfection, could and did, then and there.

"Thank you," said the governor, courteously, though with a slightly surprised air. Whereupon Mrs. Carver responded, with a breezy, "You're welcome, Governor B—," and sailed majestically from the room.

"That seems a very intelligent woman you have," Mrs. H—," observed the governor, with the least bit of a twinkle in his eye.

"She is, indeed," returned my mother, composedly, and the incident was closed.

Then there was the occasion when Mrs. Carver lent father's best white waistcoat—the one with the pearl buttons—to a neighbor who was invited to a dinner and did not possess the full "pontificals." When father, who was also bidden, dressed, he could not find his new waistcoat and was forced to appear in his second-best garment. He recognized the lost one, later on, on the person of the Rev. Jeremiah Bissell. "It looked well, too," he observed to mother afterward, in the privacy of their own apartment, after the festivity was over.

Mrs. Carver apologized for her mistake next day. She said she "did not know Mr. H— was invited to that dinner, or she wouldn't have lent that waistcoat. *Mr. Bissell could have worn the second-best one just as well.*"

The excuse was accepted, and the only reproof given was the gentle suggestion that another time she would better consult with the owner before lending a garment.

Mrs. Carver belonged to the Methodist denomination and commonly attended her own church, but if there were special services in our church she was welcome in our pew, and she knew it.

When her eldest daughter was married, the ceremony took place in our parlor. Aunt Mary made the wedding cake. Cousin Fanny played the wedding march, and my mother and Mrs. Carver, arm in arm, headed the bridal procession.

Mrs. Carver was not only loved by the family in which she served, but she had her part in the life of the community. She was a member of the body politic, and was justly respected by it. Who can tell how much the knowledge of that fact helped to make her the woman she was?

There is an immeasurable distance between her and the modern servant. I should have liked to see any one attempt to "tip" Mrs. Carver, for instance. It is glorious simply to think of the indignation and scorn which would have descended upon the rash tipper. His folly would have become notorious and he would have fled the town.

Life has grown complex since those days. Humanity has become stratified, and such simple living is no longer possible, yet so long as human nature retains its characteristics I believe that the "servant problem" can only be solved along the lines which my mother pursued. She paid Mrs. Carver $12 a month —and that was high wages in those days—but she did not consider that her duty ended with fair wage, or comfortable food and housing. She was patient with peculiarities, appreciative of effort and interested in all that concerned her helper.

—*Eleanor A. Hunter.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Iowa Unitarian Conference

The thirty-first annual meeting of the Iowa Association of Unitarian and other independent churches was held October 7, 8 and 9, at Perry, Iowa. From first to last it was a happy, enthusiastic, working conference—one of the best ever held in the state. Much of its success and fine spirit of fellowship is due to the Perry church, which so royally entertained all present.

The conference opened with a book review and discussion, the list suggested containing a dozen of the late publications in philosophy, ethics and social service. When it came to "The Servant in the House"—reviewed by State Librarian Brigham—an animated discussion arose concerning the relation of the average Christian minister to social questions.

The evening session was held in the Congregational church. Rev. R. E. Ramsay, the president; Rev. E. E. Gordon, the secretary, and Rev. M. B. Townsend, of Sioux City, took part in the service. Jenkin Lloyd Jones gave the conference sermon, which was called by the city morning paper "the finest address ever given in Perry." The large assembly was deeply stirred by Mr. Jones' utterances concerning the duty of churches and individuals in face of great social needs, and his ringing call to unite and unify all our efforts for human good.

Thursday morning was given over to business matters and greetings from the various denominational departments by Messrs. Hawley, Backus, Wellman and Mrs. Delano. In the afternoon two addresses were given: "Good Manners in Conference, Church and Sunday-school," by Rev. Charles P. Wellman, and "The Young People and the Church," by Rev. M. B. Townsend. Both addresses were followed by discussion.

At the evening platform meeting two stirring addresses were given, one by Rev. Robert E. Ramsay on "The God Approachable" and the other on "Our Divine Humanity," by Rev. Fred V. Hawley.

One service of great uplift and joy was the devotional meeting led by Miss Safford.

Friday morning, under Mr. Hawley's leadership, was given over mostly to the problem of local autonomy and administration. The sense of the conference was expressed in favor of the issue, with a desire to coöperate in bringing it to a trial.

Among the resolutions adopted were these: In view of the coming session of the National Conference in Chicago next September, and because we desire to aid in every way the success of said conference, "Therefore, resolved, that a meeting of the Iowa Unitarian Association be held in Chicago at that time and that all loyal friends and members of this association be urged to attend both meetings; and, whereas, in the past there has been some question as to the advisability of women in the ministry; and, whereas, in the state of Iowa the liberal churches have been blessed by the services of a considerable number of noble and devoted women ministers, to whose zealous labors and wise direction is due in large measure the success of the liberal cause in the state; therefore, be it resolved, that this Iowa Conference desires to go on record as strongly in favor of both men and women in the ministry, and as believing that women are fully as efficient and valuable as men in all that pertains to religious leadership."

For a state of such great distances and with so few liberal churches, it seems good to see delegates from eleven towns or cities.

The conference closed with the hearty singing of a hymn, followed by a prayer voiced by Mr. Hawley.

The new officers elected were: President, G. B. Healy, of Sioux City; vice-president, Rev. Robert E. Ramsay, of Davenport, and Rev. Mary A. Safford, of Des Moines; Rev. Manley B. Townsend, of Sioux City, and Rev. Charles P. Wellman, of Humboldt, on the board of trustees. CHARLES P. WELLMAN.

Humboldt, Iowa, October 16, 1908.

Foreign Notes

RACIAL CHRISTIANITY; A STUDY OF THE GENEVA CHURCH PROBLEM.—In his first article, Mr. Ferrière, it will be remembered, characterized the Swiss commune as a primitive social organism manifesting itself through the dual functions of the state and the church. Nearly a century ago the "city of the Reformation" was obliged to transfer its political rights to the *canton* of Geneva, latest born of the Swiss confederation, and was thereby deprived of the state side of its functional activity. By the vote of June 30, 1907, it lost the hitherto remaining constitutive and political right, that of expressing itself through the church function. Yet the church claims a continuing life, and that with no dogmatic basis, with nothing that has up to this time been recognized as constituting the very essence of a church. It desires to be, but it wishes no other basis than the simple consciousness that it is, this wish to draw its life from itself giving it that purely subjective stamp characteristic of all sentiment.

Had the church a hierarchic organization this might be, but it is purely democratic, and hence has excluded from its constitution every transcendental factor; its God is immanent only; it constitutes, then, nothing but a method, a temper of disposition, a phenomenon of social biology, in a word a race, a living thing, no doubt, but indefinite. It belongs henceforth to that family of social organisms, semi-religious, semi-ethnic, which the flood of the centuries sweeps along on its bosom: Jews, Armenians, Copts, Parsees, Druses, Maronites, Kurds, etc., who elbow one another in the capitals of Asia and are neither exclusively religious aggregations nor ethnic groups, but "religious races." For the first time we see this social phenomenon occurring in the Occident and in the very midst of modern society. This will be the free civic church, without beliefs and independent of the state.

The Geneva national Protestant church, if it succeeds in surviving, will be the old Geneva commune stripped of all official character, whether political or religious, and obliged to find its conservative essence, not in any formulated principle, but in a racial reality, as in days of old the returning Jews constructed a synagogue on the ruins of Solomon's temple, but with this difference, that it will no longer be essentially religious as the synagogue was. It will be primarily social, and this it is that is new. It will be religious only through the name Protestant and some of the meager rites of protestantism.

The two stages of this evolution have been: First, the ecclesiastical constitution of 1847, which democratised the church, laicised the consistory, and gave

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the right to vote to every citizen on his declaration that he was a Protestant, which set the ministers of religion free from any confession of faith, stipulating that "the pastor teaches and preaches on his own responsibility and cannot be bound by any confession of faith or any liturgical formula." The second stage of the evolution is the vote of June 30, which took away from this church already without religion, in the dogmatic sense of the word, all means of political manifestation and forced it, if it would live at all, to live through its own psychological and sentimental resources, without other form than certain administrative by-laws and a vague ideal banner.

It is hardly necessary now to continue further Mr. Ferrière's interesting analysis of the situation, called out as it was by the debates then going on in the sessions of the final assembly for the drafting of the new church constitution, for, thanks to the deep seriousness and conciliatory spirit of all parties, that assembly closed its labors just a year from the vote of separation, in a hopeful and deeply reverent spirit, and with the conviction that the discussion of differences had but resulted in a closer and truer acquaintance, a better mutual understanding, and a clearer recognition of the loyalty and sincerity of all parties.

The latest papers from Geneva bring tidings of the adoption of the constitution by popular vote. The citizens can therefore look forward calmly to the putting in force of the law of separation with the advent of the new year. At no distant day I will attempt some presentation of the noteworthy points of the church constitution as adopted.

M. E. H.

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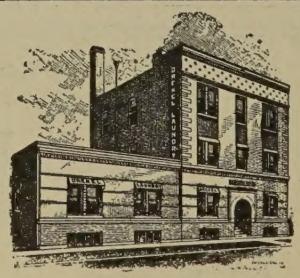

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